

the one you turned over a year ago, and upon which you have written, with a great deal of good resolution, with a fine zeal, sometimes with a passion of enthusiasm which unfolded before you the most inspiring possibilities, electrifying heart and hand, and pouring into the tracery of that vital page the fine energy of a soul all alive with life, regnant and magnificent, bending over that white leaf of the new year upon which it has written,—what? Yes, WHAT? Face the record, and make an honest estimate of the proportion which had better be blotted out, not blotted black, for doubtless there is too much of that already.

Now, this may not be kind, but may it not be salutary?

Upon the whole, that page of the past year, so beautiful and white in the beginning, so like the one now lying open before us, is sufficiently sorry looking and discreditable to diminish the natural inflation of our conceit until it is reduced to microscopic dimensions, is it not? Even so, and if we are admonished thereby to begin on this new page with less leaning upon broken reeds and more humble reliance upon God's grace, more complete surrender to his holy will, more openness of heart to the incoming and indwelling of his Holy Spirit, peradventure at the end of the year before us there may be less regret and more joy, less confusion of face, and less unwillingness that the fully written page of a year's history should be forever exposed to the scrutiny of men, and angels and worlds, and heavens, and eternities.

HAVE YOU BEEN BORN AGAIN

S. KIEHL

"Are you washed in the blood?" Except a man be born again, he cannot see the kingdom of God. Except a man be born of water and of the spirit, he can not enter the kingdom of God. That which is born of the flesh is flesh; and that which is born of the spirit is spirit. Jno. 3: 3, 5, 6.

Life precedes birth. Birth is a change of environments, bringing into exercise new activities, experiences and responsibilities. It is the work of God. Of his own will begat he us with the word of truth. Jas. 1: 18. Being born again, not of corruptible seed, but of incorruptible by the word of God, which liveth and abideth forever. I Peter 1: 23. Giving thanks unto the Father * * * who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. Col. 1: 12, 13. A change of place; from darkness to light, from self to Christ, from the power of satan unto God, from the bondage of sin to the glorious liberty of the children of God. Who would not thank God for such a change. Dear reader, have you experienced this change? If so, it is your happy privi-

lege now to imitate the example of Zecharias and Elizabeth, who were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. Luke 1: 5, 6.

The Lord frequently uses human instrumentalities to accomplish his work.

Paul, the apostle to the Gentiles, was thus used. Acts 26: 16 18.

By nature we are all sinners. Paul does not hesitate to tell us so in these words, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways: and the way of peace have they not known; there is no fear of God before their eyes. All have sinned, and come short of the glory of God. Rom. 3: 10-18, 23. The word all includes you and me no matter how much we may glory in our self-righteousness. Self is nothing. Christ is everything to the Christian for salvation. "He was delivered for our offenses, and was raised again for our justification." "He that glorieth, let him glory in the Lord."

Paul tells the Ephesian brethren their condition before they were quickened, (born again), in these words, And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of the world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. Eph. 2: 1, 2, 12. These words imply that they were occupying an insecure position, away from God, no hope for heaven. How can they be brought to the enjoyment of sweet communion with the Father?

There is but one way. I am the way, says Jesus. He that hath the Son hath life, (is born again), is delivered from the power of darkness and translated into the kingdom of God's dear Son. Relatively his place of abode and manner of life are changed. He abides in Christ and is led by the spirit. He is no longer a foreigner, but a fellow citizen with the saints, and of the household of God. Eph. 2: 19.

How was this change brought about? Let the word of God answer. But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. Eph. 2: 13.

Unto him that loved us, and washed

us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

Rev. 1: 5, 6.

Dayton, O.

Home Circle

THE CHILD'S PRAYER

I am a weak and helpless child,
But Jesus died for me;
He bids me come to Him, that I
His own dear lamb may be.

I have a hard and sinful heart,
But He can make it clean.
Lord Jesus, wash away my sins,
And come and dwell within!

Teach me to love Thy blessed word,
To love Thy holy day;
And may I feel that Thou art near
To hear me when I pray.

Kind Shepherd, take me to Thy care,
And when I'm called to die,
With angels may I sing Thy praise
Above the starry sky.

A little lamb from sin set free,
Thy glory to behold;
No more to wander from Thy ways,
But safe within Thy fold!

Lutheran S. S. Herald.

FAMILY PRAYER

W. J. HANNAN

Family prayer differs but very little from other forms of prayer in its general character. While this kind of petition is very common, no speech known to mortal man is of such transcendent importance. The disciples cried out, "Lord, teach us to pray as John also taught his disciples." O, the awfulness of talking to Jehovah! "The heavens declare the glory of God, and the firmament sheweth his handy work. Day unto day uttereth speech and night unto night sheweth knowledge." The insects bask and the birds sing his praise in the foliage, while the thunderbolt declares his Omnipotent power: yet for all this the "Fool hath said in his heart *there is no God.*"

Prayer is a solemn address to the Supreme Being, consisting of adoration, or an expression of our sense of God's glorious perfection; confession of our sins; supplication for mercy and forgiveness; intercession for blessings on others, and thanksgiving or an expression of gratitude to God for his mercies and benefits. However, prayer may consist of a single petition as, "God be merciful to me a sinner." The worldly man says: "What is the Almighty that we should serve him, and what profit should we have if we pray unto him?" Their candle has gone out and they grope in darkness without light.

The importance of prayer may be learned from the fact that the Savior prayed, and continued all night in prayer to God. If we have never continued all night in prayer to God it must be be-